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FROM COPENHAGEN TO GRANVILLE

An Expanded Issue on the Status of Women
at Denison and around the world

presented by

English 238, The Art and Craft of Journalism

"We return from Copenhagen not dismayed, but determined."

"Our unequivocal quest is for world peace through dialogue."

"Privately, even the countries that berate us publicly look to us for hope."

"Information is power, data is power, the transmission of information is power."

"How do you say 'Women's Studies' in Japanese?"

"From Granville to Sri Lanka, there is something going on."

"The issues will have to be fought out globally."

"How can we hook up?"

"There is a need for a new international economic order."

"Do your homework. Learn the system."

"If you do nothing, you have no input at all."

These quotations come from a conference held at Denison on November 15. For their authors, see the inside back cover. For the issues addressed, read throughout. . .

INTRODUCTION

by John Schilb

The story behind this issue began five years ago in Mexico City--where thousands of women from around the world gathered to discuss concerns, establish contacts, and launch the United Nations Decade for Women.

It resumed last July in Copenhagen--where a second U.N. conference assessed the progress of women by mid-decade, and a special forum assembled women outside of government delegations.

It continued November 15 at Denison--where the campus and community joined to review the Copenhagen experience and identify goals for the future.

It endured at this university--where our journalism class did interviews and research and a whole lot of thinking, all in an effort to connect Mexico City with Copenhagen, Copenhagen with Granville.

It has ended, of course, with the booklet you hold in your hands.

We undertook our project for two reasons. First, the American media failed to report accurately what went on in Copenhagen. They focused on how the turmoil of the Middle East supposedly wrecked everything, with the United States unable to sign the Programme of Action because of three resolutions condemning Zionism and supporting the PLO. The message was that the girls had botched it again.

But no recent world conference has remained free of tension. Besides, the U.S. endorsed the other 284 resolutions. It even introduced or co-sponsored several of them, on subjects ranging from elderly women to disabled women, from integration of women into the U.N. system to women refugees. Overlooked as well was a document that our country and 72 others did sign together--the Convention on the Elimination of All Forms of Discrimination Against Women. As the Department of State has noted, "the Convention is the most comprehensive in scope and most detailed international agreement which seeks the advancement of women." Finally, the media ignored the many women who overcame cultural differences to exchange information on problems and hopes.

Why did the male-dominated profession of journalism slight these achievements? Guesses abound.

Our second motive for this edition of the Newsletter was simply to inform you about what is happening to women in the rest of the world, particularly with respect to the major topics at Copenhagen: health, education, and employment. We do not pose as experts. Indeed, before we started, we resembled most Denison students in linking the city with the fairy tales of Hans Christian Anderson, not the gritty realities of women who lack safe drinking water, women sold into slavery, women starving to death, women dying in childbirth, battered women, women victimized by apartheid, women forcibly sterilized, women deprived of job training, etc., etc., etc.

Not that we want to depress you with a lurid anthology of injustices. But all of us need to know more about the task ahead, if women's liberation

is to emerge as more than a slogan. Men and women in America can renounce compassion, dwelling on whatever freedoms they themselves enjoy. Yet only for a time. Because if 1980 has foreshadowed anything about the global scene, it is that one nation cannot afford to neglect the dynamics of social change in another--not if it wants to avoid loss of power, decline of prestige, outright conflict. The ostrich is fast becoming an endangered species.

At any rate, a number of the troubles that women face elsewhere exist within our own borders. In Central Ohio. At Denison.

The issue leads off with three articles on the speakers at the November conference here. Pat McDonnell of the State Department played a key role in organizing the U.S. delegation for Copenhagen. The Honorable Mary Rose Oakar (D-Ohio) served as a House Congressional advisor to it. Dr. Elaine Reuben, Coordinator of the National Women's Studies Association, participated in the Forum. Dr. Marjorie Bell Chambers, the Dean of the Union Graduate School in Cincinnati, helped formulate the Programme of Action.

Then comes an article dealing with displaced homemakers in our own local area, women struggling to regain economic and emotional security after a crucial disruption in their lives. We move to a feature on Mary Jane McDonald, who as Denison's Vice-President for University Resources and Public Affairs has engaged in a professional career that Denison women students would do well to study. A report on the attitudes of Denison men toward Denison women follows.

Dr. Bahram Tavakolian of the Sociology/Anthropology department is the subject of the next article. At the Denison conference he engaged in a panel discussion with McDonnell, Reuben, Chambers, and two colleagues: Ann Fitzgerald, Assistant to the President and Assistant Professor of English, and Dr. Robin Bartlett, Associate Professor of Economics. Dr. Tavakolian's contribution was a series of questions and answers stemming from his course on Women in Developing Societies. In the article, he extends his remarks.

We conclude with two guest writers. Lisa Jo Robinson, a member of last year's journalism class, reflects on how she as a sorority president had to cope with racism at the national level of her organization. Even though she deactivated in protest, the battle persists for her, as it does for the members who chose to stay and fight within the system. Reference librarian Liz Tynan reviews two books on women's continuing struggle to obtain adequate health care.

And, in fact, it is wrong to declare that the story behind this issue has ended now that it has come out. The agendas proposed at Mexico City, Copenhagen, and Denison in response to the world's women have not yet been completed. Moreover, we hope that what you read in these pages will linger in your mind--perhaps getting translated into action.

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THE PROCESS AND ATMOSPHERE OF COPENHAGEN 1980

by Riisa Steinhardt and Vicky Koehler

"The women's fight for equality is better discussed around the table than on the battle field," said Pat McDonnell in her speech describing the process and atmosphere of Copenhagen 1980.

Ms. McDonnell began by recounting the women's quest for parity which was launched full scale at the 1975 International Women's Year Conference in Mexico City. It was at this conference that a recommendation to the General Assembly for the decade to be named the Women's Decade, was made. The women also wanted to institute a World Plan of Action, a basic guide for integrating women into economics and politics. They also hoped to set up a voluntary fund to provide support for women in developing countries. Lastly, a mid-decade conference was proposed to review the progress made in the last five years and to develop strategies for the next five years. It was to be held in Copenhagen, Denmark in July 1980.

Ms. McDonnell of the Department of State was instrumental in the selection of U.S. delegates to the Copenhagen Conference. Stressing the need for delegates "to represent the diversity and plurality of the U.S. women," she and others chose candidates for their ability to communicate and work with the spectrum of participants at Copenhagen. The 37-member U.S. delegation ranged from American Indians to environmentalists to handicapped women. In addition, the delegates had sufficient influence in their everyday positions to help implement the decisions of Copenhagen back home. Delegates were required to participate in the duration of the conference, besides having prior experience with U.N. international affairs. Furthermore, an expertise in international economics as well as knowledge of the Middle East and South Africa were considered imperative.

From the outset, delegates realized the difficulty of their task. Yet they went to Copenhagen, where "they performed cohesively," said Ms. McDonnell. "They were a credit to the United States."

There was the problem of international economics. Many women, especially in the Southern Hemisphere, feel that their source of oppression stems from the existing economic order. They saw redistribution of wealth as a possible solution. The dual burden of racism and sexism concerning the South African apartheid was another inequity preoccupying delegates. In the Arab countries as well, political and sexual oppression posed as a barrier to women's equality.

At the same time, in other parts of the world, four different international meetings were to affect the mood at Copenhagen: the African Unity meeting, which pledged mutual support to the Arabs; the U.N. Special Session in New York, which was critical of the Israeli embankment; the New International Economic Realliance; and the Islamic Summit Conference. The

four meetings merged into political tension, directly hampering attempts to formulate a program of action. This political intrusion on subjects outside the authority of the Copenhagen Conference detracted from the issues on which delegates could implement change and have major impact.

Delegations were urged to focus their attention on specific resolutions directed towards women's issues. Among the resolutions adopted by the Conference are those to improve the plight of disabled women of all ages, to insure safe drinking water, to aid women refugees (since 75 per cent are women and children), to aid elderly women in their economic security, to help battered women, to coordinate within the U.N. system, and to stop the sexual exploitation of women.

Despite these positive aspects, political dissension prevented the ratification of the Programme of Action by the U.S. "There were 284 excellent paragraphs," explained Pat McDonnell. "The three paragraphs that the U.S. could not endorse were those dealing with the 'litany'--racism, zionism, and imperialism."

Nonetheless, Pat McDonnell was enthusiastic about the progress made at the Copenhagen Conference, as it increased women's awareness of international concerns and the making of foreign policy. "The convention was like a treaty; it was world wide--unlike the E.R.A., which only has a national base."

Pat McDonnell expressed concern over the lack of student awareness concerning female issues--internationally as well as nationally. In a random poll taken in Slayter Union, results showed that only one tenth of the students were aware of the Copenhagen Conference.

"I didn't even know that this was our decade," said one female student.

* * * * *

RESOLUTIONS FROM THE PROGRAMME OF ACTION

10. The causes of the inequality between women and men are directly linked with a complex historical process. They also derive from political, economic, social and cultural factors. The form in which this inequality manifests itself is as varied as the economic, social and cultural conditions of the world community.

48. Governments should explicitly state their firm commitment to accord high priority to legislative and other measures for accelerating the equal and full participation of women in economic and social development with a view to eliminating the existing inequalities between men and women in all sectors.

MARY ROSE OAKAR: WOMEN, EQUALITY, AND PEACE

by Julie Olson and Cheryl Summerville

"When women have a voice in national and international affairs, when women are in policy-making positions, we will have world peace forever." Representative Mary Rose Oakar (D-Ohio) opened her speech with a quote from an early suffragist.

Rep. Oakar gave a "Congressional Perspective on Copenhagen" and stressed that "world peace in dialogue" was the most important goal of the conference. Appointed by U.S. House Speaker Tip O'Neill, she felt as an advisor she had greater freedom than delegates to express her views.

Rep. Oakar reaffirmed the need for "more forums of dialogue rather than forums of violence in solving the problem of human conditions." Although she was disappointed that the Peace Corps had not played a larger role at Copenhagen, she saw the conference as an excellent opportunity to communicate with intelligent, unselfish women throughout the world, while "the universal goal of peace unites us."

"If mothers of the world were leaders of the world, there would be no war," Rep. Oakar went on to quote Eleanor Roosevelt.

But how do women advance into more powerful positions?

Rep. Oakar observed that in China, women perform labor-intensive jobs, while men are in elitest-type positions, disclaiming that sexual equality exists there. "Women hold up the heavens, but are not in policy-making roles in China."

How did Rep. Oakar herself venture from a theatrical career to become a political activist--from being a speech, English, and drama professor to being a politician?

"Women need the confidence and support to take on responsibility, and challenges, and not be intimidated by the system." Rep. Oakar attributes her success to grass roots support from students at Cuyahoga Community College and neighbors, along with her interest in two outstanding issues--disintegration of her community, the oldest district in Cleveland, and ageism. Calling ageism "another gross form of discrimination blatant in the U.S.," she noted that 72% of the elderly poor are women.

Rep. Oakar was elected Cleveland City Councilwoman in 1973 and then beat eleven men to become a U.S. Congresswoman in January 1977. She is an optimistic Democrat for the incoming Republican Administration, confident that women can and will assume larger roles in government. Five

more women were elected to Congress in November, and she looks forward to President-elect Reagan nominating the first woman to the Supreme Court.

"Reagan cannot thwart the will of the majority. He must realize that he is representing a national constituency among which over half are women." Rep. Oakar was "pleasantly surprised" that Reagan mentioned discrimination of women in the Social Security system during his campaign.

To advance women's status, Rep. Oakar recognizes the need for public acknowledgment of discrimination and legislation to amend it. In addition to highlighting topics of racism, sexism, and human rights, Rep. Oakar emphasized that signing the Convention on the Elimination of All Forms of Discrimination Against Women was the greatest accomplishment at Copenhagen. The document "comprehensively deals with problems related to women." President Carter, as well as many leaders in Asia, The Middle East and Africa, has signed it.

The Convention is now in the Senate where it faces critical problems on the way to ratification. "Not one of these type treaties has ever passed the Senate. The Senate Foreign Relations Committee has refused to hear it. Rep. Oakar urged that we put pressure on members of the committee to vote on the Convention, and that we join groups working for its ratification.

Rep. Oakar is unsure whether the Convention is a substitute for the Equal Rights Amendment. "The E.R.A. has been so misunderstood. The Convention is specific; it defines social, economic, political, and cultural issues. We don't want senators to think it is the E.R.A. they are voting on because the E.R.A. has been grossly distorted."

"American women have a long way to go before they achieve equality. But even though the U.S. was berated publicly at Copenhagen, privately we are looked upon as the hope of the world, for leadership and morality."

* * * * *

71. Governments and political parties should, where appropriate, establish goals, strategies and time-tables and undertake special activities for increasing, by certain percentages, the number of women in elective and appointive offices and public functions at all levels, in order that they be equitably represented.

74. Where special qualifications for holding public office are required, they should apply to both sexes equally and should relate only to the expertise necessary for performing the specific functions of the office.

MARJORIE BELL CHAMBERS AND ELAINE REUBEN:
EDUCATORS FOR CHANGE

by Robert Gabor, Lucinda Stone, and Robert Caldwell

Dr. Marjorie Bell Chambers, an official delegate of the United States at the United Nations Conference in Copenhagen, spoke at Denison in November on "The Pursuit of Equality Worldwide." Also present was Dr. Elaine Reuben, who reflected upon her experiences at the Forum, which ran parallel to the conference. Her speech was entitled "Feminism in the '80's: New Voices, Several Answers, Many Questions." While the perspectives of the two women did not and could not exactly coincide, they share a background in education, with both looking forward to changes in the minds of American students as a result of Copenhagen and the social movement it represented. Dr. Chambers received an M.A. degree in women's history as far back as the forties; she is currently Dean of Union Graduate School of The Union for Experimenting Colleges and Universities in Cincinnati. Dr. Reuben, holder of a Ph.D. in English, is Coordinator of the National Women's Studies Association.

I

Dr. Chambers was deeply interested in the Copenhagen conference for three reasons. First, she has been a self-described "U.N. watcher" since the beginning of the organization. Actually, when she was fresh out of college, she helped create the United Nations as a member of what was then called the League of Nations Association (later the United Nations Association). Dr. Chambers noted that the U.N. Charter of 1945 contained language which recognized the equality of the sexes, and that certain countries went on to incorporate the language into documents at home. Ironically, the person responsible for the Charter's equality clause was a South African general named Smuts--and a woman delegate who was a professor at Barnard tried to change the wording for the worse.

Dr. Chambers' long tradition of work as a women's historian was the second factor underlying her activities at Copenhagen. The third was her appointment to one of the key committees planning the Programme of Action, which was to emerge at the conclusion of the two week period. It was her work on behalf of this committee--work involving excitement and frustration--which Dr. Chambers focused on in her Denison address.

Because she was familiar with U.N. meetings, and because she was acutely aware that national governments had instructed their representatives how to vote, Dr. Chambers was not surprised that the conference turned out to be political in nature. "International relations is really international politics," she observed. Unfortunately, political loyalties did cause this particular conference to "move at a snail's pace." Arguments about the wording of resolutions, along with propagandizing speeches, slowed the process considerably. Although the media deprecated the women as "naive" in their sorrow over the problems, Dr. Chambers believes that more sensitive understanding of the delegates was in order: "We didn't have

tongues in our cheeks. In fact, some of the women had tears in their eyes."

The United States supported 284 of the 287 resolutions in the Programme of Action. But because three contradicted our government's official policy in the Middle East, our delegates had to vote against the Programme. Dr. Chambers suggested that countries dependent on Arab oil felt pressured to endorse the controversial statements, which condemned Zionism and recognized the Palestinian Liberation Organization as the representative of the Palestinian people. "The U.S. and Israel tend to stand alone in the halls of international politics," she remarked.

Yet even though the U.S. delegates could not defy their country's foreign policy, the State Department was not an inflexible master of their will during the debate over the resolutions. If the delegates wished to change the announced policy in a particular situation, they could at least get on the phone to Washington and negotiate for revision. For example, they were able to secure State Department approval of a resolution on racism that it had previously prevented them from introducing. Sadly, the resolution was defeated at the conference by parliamentary maneuvering.

For Dr. Chambers, the benefits of her Copenhagen experiences outweighed the negative aspects. She saw long-lasting friendships renewed and new ones established. All the delegates committed themselves to working for the advancement of women during the next five years. The highlight of the conference for Dr. Chambers took place when delegates signed the Convention on the Elimination of All Forms of Discrimination Against Women. She called it "our worldwide Magna Charta, our global Bill of Rights."

Dr. Chambers pointed out that the United Nations Decade for Women was explicitly concerned with equality, development, and peace. Development, she said, was basically the Third World's issue. Peace, she continued, ought to be the Communist bloc's focus of concern. And equality is the issue for developed countries such as ours. Dr. Chambers went on to stipulate three possible definitions of equality. One can pursue simple equality with men; one can try remaking the world into an androgynous culture, with human beings having both "male" and "female" qualities; one can establish a separate female world. While Dr. Chambers did not seem to think the third alternative likely, she did not believe we should be content with the first. To her, the meaning of feminism should be extended far beyond the concept of equal rights.

Quoting the nineteenth-century black political leader Harriet Tubman, Dr. Chambers concluded her presentation with the statement "It is time for women to turn this world right side up again."

II

The Forum, which Dr. Reuben attended, consisted mainly of non-governmental organizations and individuals. Because they were not officially instructed delegates, she feels they had more freedom to express their

personal views. She believes that people came to the U.N. conference "programmed" and that its proceedings suffered from a lack of charismatic leadership. "The machine played itself out." Not that she thinks the conference was unproductive, or that the United Nations is a worthless institution. In her Denison speech she recalled how as a child in the Midwest, she admired the U.N. at some risk. "Growing up in Indianapolis, the most radical thing you could do was to support the United Nations. You could get stoned collecting for Unicef on Halloween."

Dr. Reuben went to the Forum with a group whose main purpose was to link up with other women engaged in Women's Studies programs around the world. The group had a list of 300 people to contact. As Dr. Reuben declared, "Power is in mailing lists and bibliographies." Still, meeting everyone proved a difficult task. "Our agenda was simply to find one another." In the attempt to form networks, the emphasis was on both net and work.

Dr. Reuben compared the Forum to a carnival. Thousands of women had in effect taken over a city smaller than Columbus, and especially at night, there was no way to know everything going on. At least 8,000 women had registered for the Forum, with that number of course not including the many women who did not officially sign up. Dr. Reuben observed that unlike Europeans, Americans do know how to organize conferences. "It's a kind of political experience that comes out of a history of volunteer activity." However, we must "learn to shut up" after doing the organizing we can at international events like the Forum, because although we know something, we need to know more. The freewheeling atmosphere of the Forum provided the opportunity for that learning process, whatever its disadvantages.

Communication was a problem throughout. Meetings were primarily in English, which posed obstacles for several representatives. Dr. Reuben deplored this "language chauvinism." In addition, the understanding of some participants was blocked because certain words and phrases familiar to American feminists could not be precisely translated. Dr. Reuben half-jokingly suggested that a "feminist traveler's guide" be written. Vocabulary like "agenda" and "caucus" just does not translate easily. Besides, "how do you say 'Women's Studies' in Japanese?"

There were also differences in educational backgrounds. Most American and Western European women at the Forum were academics and humanities-trained; women from developing countries tended to be social scientists engaged in research or policy work. "Trying to work out that interface was an extremely tricky task."

And there were disagreements over educational philosophy. More specifically, numerous countries had difficulty accepting the Americans' emphasis on a centralized women's studies association that would seek government financial support. British women, for instance, sense prior loyalties to cells in established political parties. According to Dr. Reuben, French women follow the tradition of their nation in refusing to organize more than four people at a time. Aversion to a role for government in women's studies stemmed from the fact that in certain societies, government

already wields a frighteningly heavy influence on schools. Ministers of education select textbooks for an entire country.

Yet although there were "extraordinary differences in persons and countries and moments and issues," the women at the Forum managed to talk about "transforming institutions to which we have gotten access." Of special concern was the plight of women in the Third World. Dr. Reuben defines a "developed" country as one in which "women have reasonable access to literacy, employment, public life." Women in the undeveloped countries of the Third World and women in America will therefore have at least some different priorities. According to Dr. Reuben, an American feminist might say to herself, "'I can't cope with Kansas yet. How am I going to understand Nepal?" But Dr. Reuben feels that "the issues will have to be fought out globally." For instance, Western feminists can and must join in "the struggle to bring literacy to the millions of women who don't have it. Literacy is the bottom line."

Moreover, American women must supply to Third World women information about the latter's own countries. For such information is ironically more accessible in the United States at present; there exists what Dr. Reuben identifies as a "colonialism of knowledge." And, as she explained, "information is power, data is power, the transmission of information is power." The objective of women the world over should be "to keep the information flowing." Needless to say, "it's going to get a little cluttered in the airwaves." But the effort has to be made.

Looking back on the Forum as a place where information was indeed exchanged, Dr. Reuben believes that it gave the women who attended more of an understanding of the United Nations and other nations. "They got a sharp sense of the human female experience as shared all over the world. From Granville to Sri Lanka, something is going on."

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173. To devise means to encourage girls to stay at school longer and to ensure that courses chosen by girls are in a range of fields including the professions, management, economics and the sciences which will enable them to achieve positions of influence in the decision-making process.

182. Examine curricula and learning materials with a view to removing sex-bias and the stereotyped portrayal of the roles of girls and women and promote the development of non-sexist resources and curricular materials.

184. Include courses on women's issues in university degree programmes.

188. Encourage parity of men and women in teaching and administrative positions at all levels of education.

DISPLACED HOMEMAKERS: WOMEN IN TRANSITION

by Laurie Neff and Mike LeFevre

I feel swallowed up by a sense of hopelessness even though I was a capable wife, mother, and homemaker for 20 years. I have no identity other than my father's daughter, my husband's wife, and my son's mother and I am none of these. How do I become a person?

The sentiments of this 58 year old displaced homemaker are shared by 3 to 5 million American women. These homemakers, after having been wives and mothers for years, suddenly find themselves plunged into the job market because of divorce, illness, death of their husbands, or unemployment. They cross racial, economic and geographical boundaries. Many have never worked, many have been out of work for years. Quite simply, they can't cope.

Displaced homemakers suffer deep depression and near total loss of self-confidence. Some turn to drugs, alcohol, even suicide. Fortunately, for some of these women, displaced homemaker programs have been set up across the United States. Although there are few, they have been successful.

Mary Schilling, the coordinator of the Mellon Grant here at Denison, directs one such program at Central Ohio Technical College in Newark. "Women in Transition" provides the incentive to acquire a General Equivalency Diploma for those women who did not graduate from high school. More importantly, this program provides a support group, a group sharing the same feelings and problems, enabling them to relate with others on the same level. Many come to realize that the skills they acquire through running a home such as coordinating, organizing, attending to detail and meeting deadlines can be used in the business world.

Through her twelve week program, Ms. Schilling builds upon these skills by including in her curriculum seminars in assertiveness training. Decision making. Goal setting. Nutrition. Health. Resume writing. Interviewing. Some women have become successful as receptionists, secretaries, clerks, and librarians. Others have begun training for nursing and training for the operation of heavy machines. According to Ms. Schilling, there is a need for "fresh skills." In addition, "there is a strong need for women in non-traditional positions."

"Despite the success, women do drop out of the program. Some remarry even after suffering tragic relationships," Ms. Schilling admits. "Some won't make it." And presently, there are only 8 Federally funded displaced homemaker programs in the United States. These programs are funded through the Comprehensive Employment and Training Act (CETA). In 1978, \$5 million was allotted for a one year period. So far this year, however, Congress has not yet allocated money for CETA. Because of these depleted funds, the future looks grim for continuation of the programs.

What is our responsibility to these women? Many of us in the Denison Community feel separated from the real world, yet at the bottom of the hill and in our neighboring communities, they are seeking help.

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109. To promote full and equal opportunities and treatment for women in employment, bearing in mind that this requires that both women and men have the possibility to combine paid work with household responsibilities and the caring for children. To ensure that women and men receive equal remuneration for work of equal value and equal educational and training opportunities in both rural and urban areas, so that women might secure more highly skilled employment and become integrated into the development of their countries with a view to more rapid and balanced growth in agriculture, industry and other non-traditional sectors, with the aim of ensuring better over-all working conditions for women, in order to achieve more rapid and balanced growth in both agriculture and industry in order to integrate women in development.

111. To improve the working conditions and occupational mobility of women workers in the lower and middle levels of the sectors in which the majority of women work.

116. To formulate and implement national and local training and employment programmes and projects, which take particular account of the need to give women access to gainful economic activity and to improve their employment situation in priority areas for the economic and social development of their countries.

123. Measures should be taken to ensure that development agencies in different sectors of national planning include larger numbers of women in their staff as a matter of policy and, as part of that policy, allocate resources to programmes for women's employment and training, the provision of supporting services and other essential inputs.

165. To provide equal access to educational and training opportunities at all levels of all types for girls and women in all sectors of society, thus enabling them fully to develop their personalities and to participate on an equal footing with men in furthering the socio-economic aims of national planning and to achieve self-reliance, family well-being and improve the quality of life.

170. To establish transitional links between school life, apprenticeship and working life, whenever possible, in order to ensure for women and girls better interaction between education, training and employment.

208. Governments should ensure that women who alone are responsible for their families receive a level of income sufficient to support themselves and their families in dignity and independence.

MARY JANE MCDONALD: A WOMAN'S PROFESSIONAL LIFE AT DENISON

by Melanie Vanderhoof and Impy Oler

The November conference at Denison was funded by the Mellon Grant for New Career Opportunities for Women. Currently in its third year of existence here, the program has as one of its main goals the exposure of Denison's women students to professional role models who visit the campus. The four speakers at the conference performed that function among others. But it is important to note that many women experience the rewards and challenges of a professional career right at Denison. Most are faculty and support staff who are easily visible to students. Some, however, of necessity work behind the scenes, contributing much to the institution even if they do not appear often in classrooms or on quadrangles. One such woman is Mary Jane McDonald, the Vice-President for University Resources and Public Affairs.

Ms. McDonald is herself a Denison graduate. She was married in 1959, two days before commencement. At the beginning of her married life, she taught English and Drama in Upper Arlington. Yet later she found that the task of raising three children interfered with her working. Fortunately, she could get jobs as a political consultant to various election campaigns. This work put demands on her time and energy, but only for three or four month periods.

After 16 years of marriage, Ms. McDonald was divorced, and the struggle between her desire to work and her responsibility toward her children intensified. "I found I had enormous conflicts with trying to juggle a job and a family. Non-working mothers were not sympathetic." When she began working at Denison as Assistant to the President, she had to take her lunch break at 4:00 so she could pick her son up from school.

Today that son is a junior in college. One daughter is a freshman, another a junior in high school. And today Ms. McDonald handles the enormous responsibility of coordinating Denison's Capital Campaign. Tied in with our Sesquicentennial Celebration, it has so far garnered 15 and a half million dollars for the university--four times more than Denison has ever raised in a single campaign.

The sum is ironic when one considers that after her divorce, Ms. McDonald could not obtain credit because she was no longer married. At this time, she took an assertiveness training course from Ann Fitzgerald and Joan Straumanis here at Denison.

"I felt frustrated, guilty, and helpless. That course taught me that neither passivity nor aggression are the right approaches to self-fulfillment."

The staff that Ms. McDonald now manages is based in Colwell House. Its central purpose is to maintain and build Denison's financial endowment, insulating it against the possible shocks of lower student enrollment during the eighties and crises in the American economy on the whole. Even with our

presently high enrollment figures, student tuition does not cover all the expenses of running a university. Active cultivation of donors remains a must. Ms. McDonald cannot work the average 9 to 5 job; many times she has to give up evenings and weekends. She also is required to travel frequently.

In addition to their other duties, Ms. McDonald's staff is responsible for organizing Homecoming weekends and class reunions. She laughs when she recalls "the chaotic hopping from one event to another, checking to be sure that the beer is flowing and that the food has arrived on time."

Ms. McDonald acknowledges that she is not as visible to Denison students as other workers at the school are, but at the same time she points out that "students and faculty are at the heart of the alumni and this office-- and what we do, we do for them." Observing how much time her work consumes, she adds, "If I'm doing my job right, then you shouldn't be able to see me."

As if her job were not enough, Ms. McDonald has made significant contributions to community life over the years. She carried out a six-year term as an alumni-nominated member of Denison's Board of Trustees. She holds the prestigious position of Chairperson of the Ohio Elections Commission, a bipartisan organization which reviews charges of misconduct in elections. She is a member of the state committee which chooses finalists for the Rhodes Scholarships to Oxford. She is a U.S. Circuit Judge nominating commissioner for the 6th Circuit. She serves on the Licking County Family Service Association Board.

Ms. McDonald is open-minded about future plans. She emphasizes that she is happy with her job at Denison, and that the administration has treated her as a woman worker very fairly. "I have no complaints." She received her present title of Vice-President in October of 1980 in recognition of her accomplishments.

As the phone rang in her office, signalling that yet another visitor awaited her attention, that our interview would simply have to conclude, we sensed that Mary Jane McDonald was indeed doing her job right. And that what she was doing, she was doing for us.

* * * * *

THE SOCIALIZATION OF DENISON MEN

by Thomas Ferguson and Will Hosler

I

A COLLAGE OF ATTITUDES FROM A TROUBLED SEMESTER

The following statements chronologically come from Fall 1980 issues of the Bull-Sheet, a daily forum for news and community opinions. We reprise them here as examples of attitudes toward male-female relations on the Denison campus. While they were written in response to particular events during stormy times, we believe they represent a persistent spectrum of thought and feeling. We also believe they are worth preserving as documents of our social history, not simply expressions of sentiment that appear one day and disappear the next.

Sex-role stereotyping is oppressive to women as well as to men. In this case the audience can excuse themselves from any active participation in this process because they are spectators who are only involved in watching a body. Therefore the woman is seen as the object. The woman on the stage is in a self-denying position because her livelihood is at stake. Her self comes into play only insofar as she is doing her job for the purpose of money, not enrichment or pleasure. There is a startling sense of loss here. Both parties are denying a part of themselves and the consequence is a silent acceptance that what is happening has no importance to social realities.

I thought Denison was a "liberal arts" college. Clearly, liberal attitudes, especially about women and blacks, are not a dominant force on this campus. I, too, made the choice of "going Greek" my freshman year, but I de-activated as a sophomore mostly because I felt I was a victim of its inherent sexism. (Again, I do realize that some Greeks are not sexist. But it amazes me how fine some of the Greek men are alone, but as soon as they get together with their "brothers" they can be very offensive.)

How can I, or any woman, begin to dispel our fears of men when we continue to see daily the objectifications and dehumanization of women by men?

By having a striptease show in a sense you're testing the values of Denison students (except for those who see nothing wrong with striptease). So you may have a point telling us what you believe is right but it isn't your place or anyone else's to tell what we can or can't see. Striptease, pornography, drinking, and all other so-called moral question marks exist because there is a demand and you're not going to eliminate the demand by stopping the supply.

You laugh at our bodies, and we're not going to put up with it anymore.

The event of a striptease show (male or female) is not the problem to be faced. The problem is the attitude of the society which finds no wrong and/or finds pleasure in other human beings degrading themselves or anyone else.

I assumed upon my application to Denison that I would pursue my education at a mature, intellectual, cultural, and civil institution. Unfortunately, I have found that I am consistently enveloped in a fog which reeks of Denison childish "Junior High School" ethos. Specifically, I am addressing the problem of male-female interactions which I believe are the principal problem at Denison. I can no longer tolerate the stares in the union and the ratings the judges shout out as I walk by their "bench." Why must men look at me as merely an object for their sexual pleasure when I am on the Dean's List and have an IQ of 135?

I get very tired of hearing National (if not World wide) problems being blamed on Denison or the Greeks! Sex roles have been, and still are taught to us by T.V. (Love Boat, Charlie's Angels, etc.), and other media, not to mention our own parents. To "cleanse" this isolated community of Greeks would do little to eradicate sexist attitudes here, there, or anywhere.

My advice to you, even though you didn't ask for it, is to get to know some of the men and women who sit on the different benches.

Denison can be re-educated and the possibility for growth is present.

II

THE VIEWS OF TWO DENISON MALES

The attitudes of Denison males have a direct effect on the attitudes of Denison females. Their viewpoints greatly measure the degree of respect the women are entitled to as equal partners in the Denison community. The socialization of males, while hard to confront directly, in many people's opinions sustains many sexist views on campus.

Interviews with two Denison males were conducted to give an idea if indeed Denison fosters a prevalent male attitude towards women. While the two opinions in no way reflect all the views, they nevertheless reflect some of the most important attitudes here on campus.

Steve Fauntleroy, a Sigma Chi, former S.A. in Shorney, and current H.R. in Sawyer, gave a few of his opinions on male attitudes toward women.

"When you come to college, you have this real romantic view of what it's all going to be like. You've watched shows like Happy Days and gotten a lot of previous exposure on what school is going to be like, such as meeting the woman of your dreams."

"Either that or you go carousing around all night, having a great time. So you are naturally going to come in with many preconceptions."

Steve went on, "Speaking from my own experience as a freshman, you come to school and just wait and wait for things to start blossoming." However, Steve feels that the experiences of the upper classmen, whether good or bad, have a strong effect on the attitudes of freshmen they come in contact with. Steve believes, "Freshmen are coming here with really shapeable values."

Lance Robbs, class of 1984, feels differently however. Concerning the influence of upper classmen Lance says, "I would listen to what they have to say and keep it in mind, but I would still formulate my own opinions and attitudes. I don't feel overly influenced in any way." However, he admits that his outlook on women has changed as a result of coming to Denison. "There are girls on the radio station, women's sports here are big, and there are H.R.'s and S.A.'s who can fine you. This is different from what I experienced in high school."

So here at Denison, where women play a very important role, how is it that sexist attitudes still exist? And more important, what can be done about them?

Steve believes that the problem is related to the actual size of the university. "Perhaps the problem comes from the structure of the school, that it is very tiny. You know an awful lot about an awful lot of people. I know it's been said many times before, but I think we need to get a much more realistic attitude." Both sexes need to treat each other more like human beings instead of objects.

But how do we approach that? Would altering the physical living structure provide more beneficial and constructive relations between men and women? Steve feels that, "Effective use of co-ed dorms would help the problem a lot. . . ." but added that it is the opinion of many men and women who live in the co-ed dorms that, "there is not a lot of interaction between the floors which is what you need to get the effect. Shorney, for all intents and purposes, is not a co-ed dorm. Simply because you could stay on your floor and when you wanted to leave, all you had to do was hit the stairwell, go out into the lobby and out the door and never pass another woman's room. Sure, I would see a woman in the halls now and then, but that's the same way it is in an all male dorm." Steve believes that ideally Shepardson has the best chance for male-female interaction because of the bathroom facilities.

Expanding on that issue, what role do the fraternities play in the socialization of Denison men? That question is a hotly debated one, with no easy answers or remedies. Keeping the blame on the fraternities seems all too easy, and Steve agrees, although he does admit there are some problems. "If I spent the rest of my three years in Sig, I would never have had anything near a normal, real world atmosphere. But frats are not the problem. . .they are the scapegoats for a lot of the stuff that goes on."

"I don't think men that live in frats really have all that different a set of values. An awful lot of socialization goes on down there, but I've seen many many people go through the whole pledge program and fraternal experience coming out just great." These attitudes, while certainly real, must be looked at and approached in a much larger perspective.

Lance, as a freshman, feels, "It is not just a Denison problem. We must face it sooner or later and if Denison is to prepare us for the outside world, we can't block it out." Although Steve and Lance hold somewhat different attitudes towards women, they both feel that the problems of acquiring a sexist view must be recognized on a much larger scale than simply the Denison community. This is a crucial issue in our society today which demands serious attention. Such attention could result in social change.

* * * * *

114. To facilitate paid employment of women by encouraging increased involvement of males in sharing domestic and child care responsibilities.

167. To take into consideration in educational programmes and methodologies the special perspective of education for non-violence, mainly with regard to relationships between women and men.

168. Include in educational programmes and methodologies a special emphasis on education against violence, particularly violence in relationships between women and men.

236. Efforts should be intensified within the programmes of organizations of the United Nations system to involve more men in programmes for attitudinal change in all the relevant sectors, particularly employment, health, education, rural development and political participation. Men should be involved in health programmes to ensure that the responsibility of improving conditions of their families and communities is not the sole responsibility of women.

BAHRAM TAVAKOLIAN: A PERSPECTIVE ON THIRD WORLD WOMEN

by Penelope A. Riseborough and Ann Seaman

At the Denison conference, Dr. Bahram Tavakolian of the Sociology/Anthropology department presented some of his thoughts on the feminist movement in Third World countries. This semester he has been teaching a new course on Women in Developing Societies. The basis of his speech during the panel discussion was the problems and issues dealt with in the course.

Dr. Tavakolian is a relatively new professor at Denison, specializing in Middle Eastern cultures. Born in Iran, he taught at Mount Holyoke College before coming here. He has also conducted major field studies in Turkey and Afghanistan, living with tribes and learning about their cultures directly.

In the panel discussion, and in his course, Dr. Tavakolian raised four important questions concerning women in America and women in developing countries:

- 1) What are some of the similarities and differences in the orientations and objectives of traditional women's associations and Western feminist movements?
- 2) How do the goals of women's associations and feminist movements conflict with, or correspond to, existing patterns of social structure?
- 3) How is a class structure evident in the participation of women in feminist movements?
- 4) How do movements for the sexual equality of women and men relate to broader movements for the liberation of all?

Of course, he could not answer all these questions fully at the conference, and probably it would take more than a semester in a classroom to do so. But he did observe that "indigenous women's associations have long provided solidarity" for women in such regions as Latin America. Alluding in a later interview to misconceptions about women in the area he has chiefly studied, Dr. Tavakolian said that "Middle Eastern women get a hatchet job in the Western world." Generally, in Eastern cultures, women hold more power than they appear to at first glance. Dr. Tavakolian found that women make most of the important decisions within the family and are held as being beyond reproach in whatever they do. Moreover, women do not want the same power as the men in the village hold. They feel that as wives and mothers they possess more decision-making power, without all the official responsibility. The women also have much more closely-knit relationships with one another than most American women do. As the women rarely

have contact with "outsiders," they band together, depending strongly upon one another.

Dr. Tavakolian noted, however, that traditional women's associations do remain within the framework of a male-dominated society. While they have served as a potential basis for the emergence of female power, they have not managed to effect "structural or ideological transformation."

Have women in developing societies therefore been "co-opted?" That term is hard to define. But Dr. Tavakolian was able to point with certainty to the case of Zambian women. Supposedly their country has "modernized" the institutions of the family, education, and the economy. Officially this process of "Zambianization" promotes the equality of the sexes. Yet actual practice contradicts the announced policy. According to Dr. Tavakolian, "men took on the upper echelon posts."

Turning to explicitly feminist movements in the West, Dr. Tavakolian stated at the conference that such groups must deal much more with the "bread and butter issues" that preoccupy women in poverty-stricken Third World Countries. At home and abroad, feminists must "widen their class background to include others." He feels that "some appeal must be extended from the Western feminists to include all women." Both the Copenhagen and Denison conferences recognized that need.

To encourage the education of the students in his course, Dr. Tavakolian requires of them an ambitious research project. Its purpose is to "explore the lives, experiences, social roles, and economic contributions of women within a given societal context." Students use diaries, autobiographies, sociocultural accounts, and cross-cultural comparisons. One of the readings being used in the course is an honors project by a former Denison student, Bridget Bacon. Entitled The Cultural Origins of Sexual Inequality, it represented her effort to fuse her feminist orientation with her scholarly interest in the field of anthropology.

Dr. Tavakolian's own research in the development of Women in Developing Societies as a course was funded by Denison's Mellon Grant, which also sponsored the November conference. The course will continue as a permanent offering, striving to help students realize and correct stereotypes that Westerners hold with regard to Third World women.

* * * * *

RACISM AND RESPONSE: A SORORITY PRESIDENT'S EXPERIENCE

by Lisa Jo Robinson

At least once in our lives we must be challenged to look at ourselves; we must be forced to ask ourselves, "What are my values, my priorities, my commitments to humanity?" We, then, are not being challenged as a group, or a generation, or a gender. We are asked, as individuals, to penetrate the matted layers of our socialization and parental upbringing; we must trust ourselves. We do not want to state our beliefs, then have to live by them. It is much easier to remain quiet, noncommittal because what we find beneath the barriers may be hard to admit. We may find there is not much "me" after the search is complete. But, at least, we have asked, "Who am I?"

I was confronted with this overwhelming task this past semester, during what has been labeled "the Delta Gamma incident". In this essay, I would like to clarify the details of the situation, which resulted in my resignation as President of the chapter and my eventual deactivation from Delta Gamma. I realize many distorted rumors have spread throughout the Denison community; I have been personally accused of "letting my chapter down," of "ruining the Greek image on campus." My account will be written from my perspective; therefore I will be reflecting on my own changes in attitude toward the fraternal system at Denison.

The overall scenario would demand too much space in a relatively small publication such as the Women's Studies Newsletter. I have written, in further detail, an "incident report" which I can make available to anyone who requests a copy; my Slayter box is 2024.

During a meeting between myself (as President), Melanie Vanderhoof (the Rush Chairperson), the chapter's assistant Rush Chairperson (Wendy Graham), and the local chapter adviser, I was requested not to extend a bid to a black woman who had received a unanimous "yes" vote from the chapter. When I asked the local adviser why she recommended this, she replied, "Because Delta Gammas are not rushing black women nationwide, Lisa Jo." I was appalled by her statement. I became more outraged when the woman said she had not raised her hand at a Panhellenic Alumnae Meeting when the moderator asked if any Denison sororities had black members. (Delta Gamma is the only chapter which has a member who is black.)

The following day I wrote a letter to the regional adviser, explaining what had occurred the night before. I expressed my concern that the chapter had an adviser who held bigoted attitudes and mentioned that my feelings about the Greek system had diminished, that the fraternities and sororities seemed little more than social alternatives, that because of their selection process they were elitist organizations. I told her I felt the Beta Zeta's were atypical of this elitist behavior, since the chapter members saw themselves as individuals first, then as Delta Gammas.

Her written reply came a week later. In it she stated, "I realize that Beta Zeta Chapter is very independent and individualistic; however, perhaps to outsiders or the rushees, the independence comes across as a lack of caring and sisterhood...Perhaps we are being proud of something that is eroding our image." She wrote further, "Perhaps the rest of the campus does not feel the way you do about your black member." I had not expected such a straightforward, racist response, yet I was not very surprised since previous contact with the regional adviser had been supportive of the local adviser and not the chapter. (I am delighted I have her statement in writing, and will quote other passages of the letter in this essay.)

The day I wrote the letter to the regional adviser, she tried to call me, but I was not in. She did reach the rush chairperson and mentioned she had spoken to the local adviser the previous night. In that conversation, the regional adviser requested that the chapter reconsider their bid to the black woman, and suggested that they allow another sorority to pledge her, "to balance things out." In her letter to me, the regional adviser said, "In talking to Melanie, I tried to explain to her that I felt an evaluation has to be made to see why Beta Zeta has done so poorly in rush from the on-set. I indicated to her that perhaps our image was affected because we were the only chapter with a black member. She indicated to me that she did not feel this was the case at all. I accept that. However, something is wrong. In light of this, I told her that I felt we should not pledge another black girl at this time since no other chapter has one and we already have one." This woman's use of language exasperated me. "One," she says. One what? One composite, one couch, one black member--is racism so bad that we cannot even personify our brothers and sisters of color?

Later that week, Melanie, Kim Cromwell, and I met with the Assistant Dean of Students, Janie Skarakis. Janie was also a Delta Gamma and therefore took an added interest in the incident, yet she acted as our Panhellenic adviser. While the four of us were seated in her office, Janie called the President of the Delta Gamma National Fraternity and explained the situation. Janie requested that the council state their stance on racism, that the President ask for the immediate resignation of the two advisers, and that the advisers be asked to write a letter of apology to the Denison chapter. After meeting with council, the President phoned Janie, and told her that Delta Gamma does not have a nondiscriminatory policy in its constitution--that the constitution made no reference at all to the selection of members based on creed, race, or religion. Janie asked that an affirmative action policy be added to the constitution. The President later stated that they would not enact such a policy, since that would be admitting Delta Gamma had discriminated when, in fact, they had not. She also said the advisers had a right to their personal opinions, and that if the chapter did not want to accept the advice, they did not have to do so. The advisers did not have to resign or write an apology.

The night before the sororities were to hold their final parties before pledging, I summoned the house together to relay exactly what had

happened. I asked them to make a choice. I told them they could either stay in the house and fight the nationals from within, or they could deactivate and fight from the outside. After oceans of tears, a varying degree of emotion, and much thought, most of the chapter members decided to remain Delta Gammas and continue the struggle Melanie, Kim, Janie and I had begun. I respect these women's decision, and feel they are making an honest effort to remedy the immediate situation. They called for the immediate resignation of their local adviser; she stepped down from office. They called for the immediate resignation of the regional adviser and received no results. The regional adviser is in charge of other Delta Gamma chapters in Ohio, and is appointed by the national council. She would not step down.

I decided to end my membership in Delta Gamma for a number of reasons--all of which relate to the racial incident. I was an active, devoted member of the chapter. I was Rush Chairperson my junior year, and President until recently. I had made many close friends I knew would be disappointed in me if I were to leave. Yet I feel it was my moral obligation to deactivate. I can direct my energies better elsewhere. I can become a member of more worthwhile organizations on campus, such as Denisonians Against Nuclear Omnicide (D.A.N.O.). I cannot, will not, remain in an organization which holds racist attitudes. I can try, from the outside, to make people aware of the situation and act on it. I cannot change the institutional racism within the system.

What disillusioned me the most about the entire situation, was the regional adviser's response to our concern about racism. In a classic example of institutional racism (where nothing is written, only attitudes prevail), the local adviser wrote, "All in all, what I am trying to say is that I don't really think the black rushee is the issue at all. I feel it is something deep within the chapter and the image you are projecting on campus...I am not saying this is right or wrong but what I am saying is that if this is the case, then Beta Zeta has to make some adjustments or it will not survive. What sense is there to winning the battle and losing the war?" Indeed, what is the sense?

In light of the "Delta Gamma incident," I would like to ask that all fraternities and sororities on the Denison campus reevaluate their organization's stance on nondiscriminatory policy. Is there an affirmative action clause in each chapter's constitution? I am afraid that not enough attention will be paid to this issue, and that it will be "swept under the rug," like so many others. We cannot let this happen.

Therefore, I ask you to ask yourself, "Who am I?" Once you have done this, you can become more aware of others, perhaps understand them better as individuals. Now that you know your own values, priorities, and personal convictions.

FEMINIST READINGS ON HEALTH

by Liz Tynan

Boston Women's Health Collective. Our Bodies, Ourselves: A Book By and for Women. NY: Simon & Schuster, 1979. (HQ 1426.B69)

Frustrated by the lack of knowledge of their physical and mental health and the inadequacy of the health care system in meeting their needs, a group of women formed a collective to research the medical literature, consult with health care professionals, and integrate the scientific knowledge gained with their personal experiences. The result is Our Bodies, Ourselves, one of the best women's health care books. It provides detailed information on health problems, traditional and alternative treatment, sexuality, birth control, childbearing, and women's health care in the U.S. Nutrition, exercise, abortion, lesbianism, self-defense, and rape are also covered. More extensive articles, books, pamphlets, and films on these subjects are listed in the annotated bibliographies at the end of each chapter. This information is supplemented by statements of personal experiences reflecting a variety of perspectives and relating feelings to medical knowledge. According to the collective, "Finding out about our bodies and our bodies' needs, starting to take control over that area of our lives, has released for us an energy that has overflowed into our work, our friendships, our relationships with men and women, and for some of us, our marriages and our parenthood."

A classic in women's health, Our Bodies, Ourselves is now in its second edition, which was further revised and expanded in 1979. It is an excellent and for many women frequently consulted source of information or clarification of issues relating to their health. Copies are available at the Women's Resource Center, the library, and the bookstore.

Cooke, Cynthia W. and Dworkin, Susan. The Ms. Guide to a Woman's Health: The Most Up-to-date Guide to a Woman's Health and Well-being. Garden City, NY: Doubleday, 1979. (Ref RG 121.C763 1979)

The Ms. Guide to a Woman's Health, which emphasizes medical information and physical health, is a good supplement to Our Bodies, Ourselves. The most extensive chapters deal with puberty, menstruation, and adolescence; birth control; childbearing; daily health concerns such as deodorants, caffeine, and skin problems; and women's diseases, including arthritis and the problems resulting from DES. The authors, one of whom is a physician, mention the effects of environmental pollution, drugs, diet, and exercise on health. They also discuss infertility, genetics and prenatal diagnosis, abortion, menopause, and sexual health.

A copy is available in the reference collection of the library.

AND OTHER RESOLUTIONS

83. Independent organizations, including women's organizations at the national, regional and international levels, should study the ways in which the mass communications media, including the news media and advertising, treat the status of women and women's issues. Evidence that women are being treated in a sexist or demeaning way should be brought to the attention of the relevant media for correction.

85. Special efforts, for example, training programmes to sensitize media personnel at all levels, should be made to ensure that women are portrayed as persons in their own right and that the portrayal of women and women's issues reflects women's rights, needs and interests.

86. Educational programmes and campaigns using the media should be instituted in order to eliminate prejudices and traditional attitudes that limit the full participation of women in society. Such campaigns should also inform women and men of their rights and ways of exercising them. Women's organizations and other non-governmental organizations, political parties and trade unions should play an active role in the process of educating women politically in order to increase their capacities for participation in decision-making bodies. Special attention should be given to the role the media can play to reach the migrant women. Women should also have access to training in the use of various forms of the media, in order to be able to present to as wide a public as possible their own perceptions of their needs, ideas and aspirations.

89. The mass media should promote the Programme of Action for the second half of the United Nations Decade for Women: Equality, Development and Peace, as well as other international, regional and national programmes for women, so that the public are made aware of such programmes and thus participate to a greater extent in their implementation.

90. Bearing in mind the fact that one of the impediments to promoting the status of women lies in social attitudes and re-evaluation of women in society, the mass media offer great possibilities as one means of promoting social change. They can help remove prejudices and stereotypes, accelerate the acceptance of the new role of women in society and promote their role as equal partners in the process of development.

91. In all fields of activity, the mass media should become one of the basic means in society of overcoming the contradiction in, on the one hand, the presentation of women as passive, inferior beings having no social significance and, on the other hand, an accurate picture of their increasing role and contribution to society at large. The mass media should also recognize that both parents have equal duties and responsibilities for the training and education of children and for household duties. Governments, as communicators, in preparing communications to or about their countries should ensure that output will reflect government commitment to status of women issues and concerns.

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